

THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M. D., EDITOR.

VOL. XIV.

OCTOBER, 1918.

No. 10.

Contributed to THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

THE FAIRIE BOY.

(An autobiographical sketch.)

By "RALPH WERTHER—JENNIE JUNE."

ON a mild evening in early October, in the outskirts of a large New England mill town, a burly boy of nine was playing "cow and calf" [fellatio] with a male child of three having nut-brown eyes, and auburn curls hanging over his shoulders. Twilight had almost ebbed away and the full moon was conspicuous in the eastern sky. Numerous shrill whistles were sounding to the mill workers the knell of their toilsome day and reminding the more fortunate members of refined households that it was time for tea. To the nut-brown child's mind it was the moon which radiated the shrill whistling—the moon, so far up in the sky, even higher than the towering factory smoke-stacks visible in the distance. * * * *

Though having passed his fifth birthday, the nut-brown boy's usual occupation was still with his numerous dolls. Even when accompanying older children to the main street, he always carried a large doll in his arms. Illbred stranger grown-ups would sometimes therefore laugh right in his face and put to him such questions as cut him like a knife.

For his family of dolls, the nut-brown boy himself had fashioned rude dresses, imitating as well as he could the more pretentious ones presented to him by his older girl friends. In his toy wash-tub, he liked to do his dolls' wash, hanging it out to dry on a string stretched in the garden. But one day when the wash was out, something terrible happened. A sudden shower! And the nut-brown boy, standing at an open window in sight of the ill-fated laundry, cried out: "Oh it yains! It yains! And my clothes 'll get wet!" * * * *

When he had passed his sixth birthday, the nut-brown boy's parents, to his sorrow, took away his dresses and forced him into

breeches. It was to him almost the same as if he had to go out on the street clad only in his underclothes. For some weeks he would hide behind a tree whenever an acquaintance came into sight. His repeated whimperings to his mother for the restoration of his skirts and petticoats were in vain.

He now became for several years the special pet of a neighborly burly boy somewhat older and larger than himself. He loved to sit on this boy's lap and bury his face in his bosom. He would tell this boy—as well as his other child associates—to call him "Jennie" instead of "Ralph." They would play that a tent was their house. The nut-brown boy would "stay home to keep house," while "F'ank" would go out to earn the living.

"Dear F'ank," the nut-brown, curly-locked boy said one day, "I'm not a'fraid when you're c'ose by. I want you to stay by me until I get to be a man. But I hope I'll die before I get that big, because I don't want to live with whiskers growing on my face, like on papa's. How could I ever use a wazor like papa!" And the nut-brown boy shuddered. * * * *

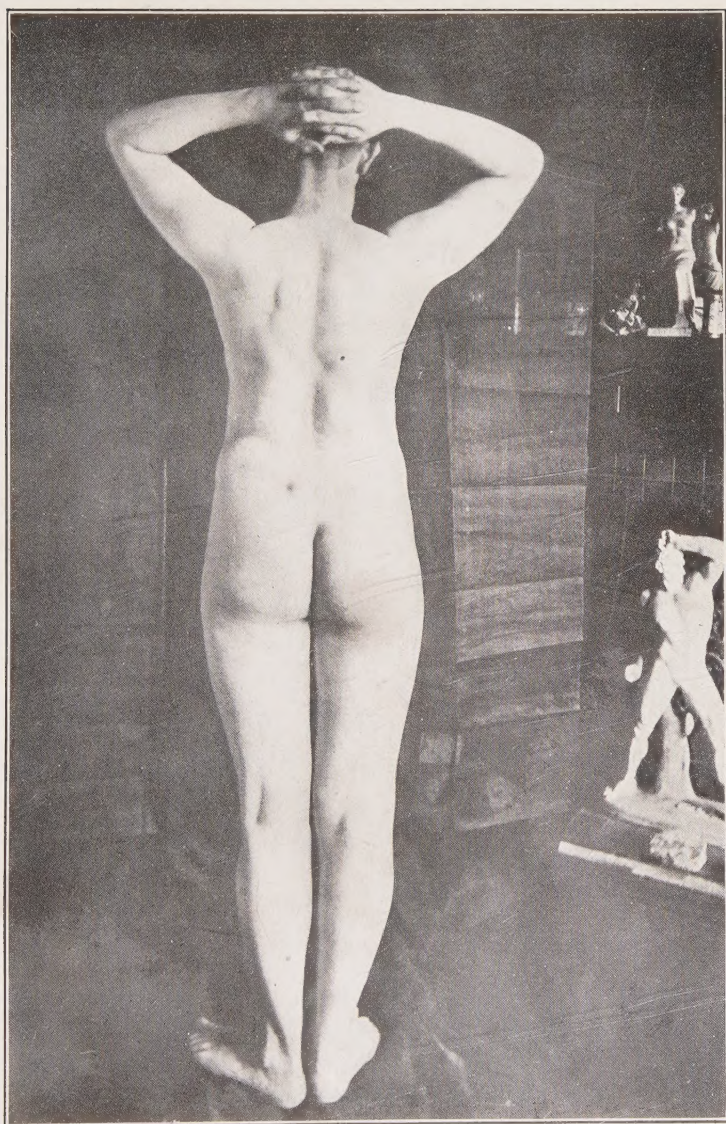
The village school is out, and the playground for the rougher sex is thronged with boys, some of whom are throwing and catching balls. A brown-eyed boy of ten summers alone makes his way directly from the school exit toward the street. Two or three whom he passes take the opportunity to throw their arms around him, with the remark: "Kissing you is as good as kissing a girl." As he continues on his way, a ball happens to roll to his feet, and schoolmates shout for him to throw it to them. With face as red as a beet, he picks it up, and gives it an awkward toss. "Hah hah hah! you throw just like a girl! Miss Nancy!"

The nut-brown boy makes his way to the other side of the academy building, to the girls' playground. He experiences the sensation of having escaped from prison and reaching his own element. Shyness and a species of fright give way to gleefulness. He joins the girls in hop-scotch. He only cared for the less rude games of the gentle sex. After a while some of the boys come to the fence in order to banter and tease him and his playmates. He liked this, and outgirded the latter in their reaction to the boys' teasing. He indeed always constituted himself the ring-leader of the girls of the school of his own age, never reflecting on its unnaturalness. They, on the other hand, never looked upon him as being a boy. With them he would naively discuss his favorites among the boys.

The bantering became livelier and livelier, until the nut-



I.—“Ralph Werther” at 33—from 19 to 31 a female impersonator and amateur fairie under name of “Jennie June”



II.—Rear view of "Ralph Werther—Jennie June" at 33



Digitized by the Internet Archive
in 2026

brown boy succeeded through his coquetry in inciting the manly boys into chasing himself and his girl clique. To be thus chased by a sturdy boy was for him the highest earthly happiness.

On other afternoons after school, he would accompany some of his girl friends to their homes, where they would play hide-and-seek in out-of-the-way parts of the house. Once to a request of one of them, he could only reply: "I do not know how!" And he never gave the matter another thought. But he had a craze to exchange outer clothing with one of them, and thus clad, they would stroll about the streets where they were likely to encounter boy acquaintances in order that he might display to them his unusual skill in female-impersonation.

His older acquaintances, as well as his parents, would often point at him the finger of scorn for his girlish predilections, but that did not stop him. To pass his life as far as possible like a girl was the very essence of existence. For it he was willing to sacrifice everything else. * * * *

The nut-brown boy happened to be a book-worm, and we see him now a junior in a college situated in one of our great cities. Having attained his growth, he is of remarkably slight build and his face looks much younger than his years. His athletic classmates, when seated next to him, are wont to throw an arm around him and cry, "Child!" They remark to one another that they "never met any one else with so little of the animal in his make-up as he." He acquired the nickname of "Cato the Censor" because he habitually rebuked any one guilty of a gross expression in his presence. "If any one was ever morally perfect," his classmates would say, "Ralph Werther is it."

But what of the other side of this junior's life in a great city?—Just after nightfall, we see the nut-brown boy—now a youth of nineteen—in his room in a high-class boarding-house. He is putting on a cast-off suit. He places some money in a pocket, besides several bills in a shoe. He stuffs a few matches in one pocket and a wet sponge, wrapped in several thicknesses of paper, in another. He then carefully goes through his clothing a second time to make sure that he has not by oversight left on him some clue to his identity.

He creeps stealthily out of his room, closing the door softly so as not to attract attention. After listening to make sure that no one is about to ascend the outside steps leading to the street, he opens the outer door and glides out bareheaded, a cast-off soft cap crumpled up in his hand. Hurriedly crossing to the opposite

side of the street lest some acquaintance should encounter him in his shabby apparel, he puts on the cap, pulling the tip down over his eyes. He walks a mile to a car line not likely to be patronized by any one who knows him and rides to a quarter of the city entirely inhabited by foreign laborers of the poorer class.

These nights—one each week—had a great fascination for our nut-brown boy, or more properly now, “the fairie boy.” With a half score of adolescent laboring men and two or three young women, the evening would be passed in some humble two-room apartment. Everybody was exceedingly happy, and the fairie boy perhaps the happiest of all, sitting now in one young man’s lap, and now in that of another. These gallants of the slums petted and babied him more than they did any of the girls, and even right before the eyes of the girls. In his actions the fairie boy was far more feminine and babyish than any of the girls, as well as far more amorous and skilled in coquetry. The *filles de joie* of the slums thought nothing strange of him, as the nature of such biological sports was well known to them.

Having, toward midnight, bid his convives farewell, he turns the first corner and sprints, turns another corner and sprints, and repeats this manoeuver several times as if bent on giving the slip to any possible follower. He then boards a car for his own quarter of the city. He lets himself into his house and his room without any one ever learning of his nocturnal excursion. * * * *

The nut-brown boy has graduated from the university with high honors, and has entered on a promising professional career. He is blessed with all the good things of life. Several young-woman admirers seek to insinuate themselves into his life, but he turns the cold shoulder on all. He is unable to see anything beautiful or attractive about the most queenly of them. * * * *

A few years out of college, Ralph Werther is seen, pale and hollow-eyed, climbing into a prison wagon with other culprits recently sentenced by the judge, and on their way to take the train to serve their various terms in state’s prison. The slums were combed in order to obtain witnesses against our nut-brown boy. “To think of those people coming into the box one after the other to testify against me!” he reflects as he is on the way from jail to state’s prison. “When I see other young men rejoicing in their manly vigor, and pointing the finger of scorn and hatred at me as one entirely abandoned to evil, I want to die! I want to die! . . . I, whom all my ordinary associates always thought to be the purest and most pious of men, on my way to prison! I, the last one

whom any of my early friends would have expected even to be ever arrested! But God's will be done. . . To think that I am the one to disgrace my family! I have been the scholar, the literateur, the only collegian of my father's family, and have by my achievements in learning brought the most honor on my father's house of all his children. I am also fated to be the one to bring the deepest disgrace upon it!"

Translated for THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

TIME IN ITS RELATIONSHIP TO THE NEUROTIC.*

By DR. WILHELM STEKEL, Vienna.

Translated

By SAMUEL A. TANNENBAUM, M.D., New York.

THE efforts to formulate a definition of *hysteria* that shall be generally acceptable have thus far not proved successful. We even find it difficult to define the term *neurosis* although we all know what we mean by it. It is only since Freud has introduced us to the conception of *repression* and the *unconscious* that we have advanced somewhat towards our goal. Since Freud's first analyses we know that the neurotic's thoughts and actions cannot be explained by reference to his conscious mental activities only. From this point of view a definition might be attempted. It would be somewhat as follows: *Neurosis is the condition in which as a result of unconscious and conscious motives the boundaries between reality and fantasy are temporarily obscured.* In the psychoses the fantasy—which may be designated as the reality of the unconscious—has completely repressed the reality as a whole or a definite portion thereof. *The unconscious knows no fantasies; it knows only realities.* We speak of a psychosis when this valuation on the part of the unconscious is accepted by consciousness permanently and without correction. But if the boundaries between reality and fantasy are unsettled, variable, and constantly being corrected, then we may speak of a 'neurosis.' So then we may say that in a neurosis there is a region that lies *between seeming and truth*. This borderland is now claimed as the property of the conscious and then again wholly or partially ceded to the unconscious.

The neurotic betrays himself in the attitude he takes to realities. He is really not capable, as it were, of coming to terms with realities. His one principle seems to be to reject (*i.e.*, to annul)

* The paper that is here translated first appeared in the *Zentralblatt für Psychoanalyse*, 1912, No. 5. The translator's comments are in square brackets.

realities and to replace them with fantasies. This non-recognition of realities sometimes takes on the most wonderful shapes. It reminds us of nothing so much as of kings in exile, *e.g.*, the Orleans family, who refused to recognize the republic, assumed the titles of royalty, named a successor to the crown, wrote letters to their 'loyal subjects,' and, in short, acted as if the republic were not a reality. They nullify the reality just as the neurotic does.

A young man of 26, suffering from obsession neurosis, tells me about one of his peculiar obsessive actions. In the righthand pocket of his coat he always carries a scrap of an old letter. He would be very miserable if this scrap of paper were not in his pocket. For two years he has been carrying this quite faded and badly torn papyrus about with him. It is the original of an 'ostensibly wholly indifferent' congratulatory letter addressed to a lady who had been married two years before. The lady in question never interested him much and he cannot account for his remarkable action. But the analysis discloses a profound affection that he had unconsciously cherished for the lady for many years. In fact the neurosis broke out after the marriage of his sister and again after the wedding of this lady (who had been a friend of his sister). In both instances it was the loss—the permanent loss—of a loved one.

What then is the meaning of his obsessive act? *It annuls a reality and fixes [i.e., perpetuates] a past reality that is now become a fantasy.* Our patient behaves as if the lady had not yet married. He has not even mailed his congratulations. She is still free; she is still waiting for him, and he has not lost her forever. He annuls the reality of her marriage and substitutes for it a pleasant fantasy which is itself only the fixation of a past reality. In his fantasy the lady is still a maid. The congratulatory letter has not been mailed because she is still unmarried. He really contents himself with a shred of reality, with the fair copy of his congratulatory letter, and makes of it a support for his fantasy. This is only one example out of many. Our patient is guilty of many such annulments. And because of these he is utterly unfit for practical life. He obstinately ignores the present and lives as if those two years had never been. Time has stood still with him. This, combined with other determinants (spiting his father!), accounts for the fact that he was incapable of continuing his studies this year. Why should he study? Time has no meaning for him, and did he not have to perpetuate by artifice a condition that had existed two years before?

This patient also manifests an obsessive symptom which lends itself very nicely to explanation by the law of 'bipolarity.' He carries still another letter in his pocket. It is in fact only the transcript of a letter that his mother once wrote to a young man she had known in her youth. One sentence in this letter read: "where is the beautiful youth that brought us such a wealth of red roses?" At the time he intimated to his mother that an evil-minded person might infer from that sentence that there had been a love affair between her and her friend. Frightened, his mother changed the sentence. But he carries the transcript of the original draft in his wallet for a period of almost six years. This piece of paper was his proof for those unconscious suspicions,—such suspicions as the 'neurotic family romance' produces in great abundance. Here too the 'scrap of reality' was utilised to lend support to an unconscious fantasy. But the principle underlying it was not that of annulling realities. On the contrary! His mother's annulment [*i.e.*, correction] was not accepted and the 'evidence' was given full credence. In this instance the little fragment of reality was welcome and was utilised as a support for the dream world. In both cases we see the partisanship of the neurotic whose psychic phenomena manifest his wish-fulfilling tendency.

Let us cite another example. During another analysis the patient manifested such an overwhelming transference upon an old housekeeper that she had to be discharged. The patient thereupon quit that boarding house and took his meals at a restaurant. But a series of obsessive actions prove that in his unconscious he quickly annulled the fact of the woman's discharge. After every luncheon he had to go home and lie down a few minutes—something he had never done before. Interpreted this means that he goes to his old love; she has not been discharged. He must go home. Every day he goes into the empty kitchen, speaks a few words to himself, sees that the gas is not escaping, etc.,—always with a different excuse. He pays his beloved a visit. In short, he is still living with her, and his dreams show that her removal has not terminated their relationship. His unconscious recognizes no realities that do not meet with his approval. It is possible, of course, to maintain that my so-called 'tendency to annulment' is only a special kind of repression. But the facts do not support this view. A woman had in her youth been subjected to a very serious trauma at the hands of an uncle. Various obsessive actions turn out to be the repetition of this occurrence which she had completely 'forgotten.' In other words, *her unconscious knows some-*

thing that is locked from consciousness. But how does the patient with the transcript of the congratulatory letter act? In his consciousness he knows that the lady in question is married; but *his unconscious will take no cognizance of this marriage.* It simply ignores the unpleasant reality. Both principles—repression and annulment—serve unconscious tendencies. Repression* withdraws [unpleasant] facts from consciousness and consigns them to the unconscious. Annulment also shoves [unpleasant] facts aside, but it does so only in the unconscious. *The fact remains a fact in consciousness.* [Consciousness does not lose sight of the fact as such.] Annulment is therefore the opposite of repression.

Whereas in the two cases cited the permanent loss or, better expressed, the loss for all time is annulled and ignored, we know other cases in which a reality is still clung to tenaciously and perpetuated for all time even though the reality is long since past. Certain childhood impressions are not subject to the [devouring] uses of time. In these cases the unconscious does not acknowledge [the passage of] time, *i.e.*, it refuses to acknowledge it. In truth every reality is reality only as long as it is the object of sense perception. To perceive is to see the true state of things. For the neurotic there are realities which are eternised by not being withdrawn from the visual field of consciousness. Every perception infallibly becomes the reproduced perception that we call memory. *The neurotic transforms permanent recollections into sense perceptions.* This tendency manifests itself in dreams, hallucinations, in transformations of the present into repetitions of specific historical scenes, the zinc etchings—as Freud has aptly termed them.

To do this the neurotic must always disregard one important element, *viz.*: time. 'In time' time destroys all realities. This destructive tendency of time is obstinately ignored by neurotics.

Let us take the familiar example of an adult neurotic whose eroticism is fixed upon one of his infantile mentors who, as far as physical qualities go, is really beyond being [sexually] lovable or desirable. How does such a fixation come about? How can it come about? Does not the invalid see that the ideal he once thought so beautiful has become old and wrinkled? Yes, in his consciousness he sees it, but the affect continues for all that. But because of his emotions he really does not note that the love object has aged. His unconscious takes no cognizance of the havoc wrought

* [It must be borne in mind that repression and forgetting are not identical processes and that not all painful memories can be repressed. This matter was explained by me elsewhere in this periodical.]

by time. There is a very beautiful poem by Wilhelm Pfau entitled, "Mama will always be beautiful." A little boy sees an elderly woman and makes some derogatory remark about her. His mother takes him to task therefor and reminds him that she too will one day 'come to this favor.' Hearing this, the lad shakes his head and says: "Oh, no! mama will always be beautiful!"

Infantile ideals withstand the ravages of time. It follows therefore that the neurotic, [owing to his psychic infantilism,] is in perpetual conflict with time. He shoves back the hands of life's clock. He is still a child and has his young mother or he ignores his marriage and is still a student, etc. He despises time and squanders it just as some inheritors of great wealth, despising their parent's gold, squander it. This contempt for time is already a kind of overcompensation. Once upon a time in his childhood he overvalued time.

The problem of time is the child's tragic problem. His 'elders' are the 'older ones' [=parents]. The older ones have all sorts of rights and privileges. He must obey them because they are older. They are richer in the matter of time. They are so and so many years ahead of him. Our analyses show us how painful the youngster finds this conflict. He would above all love to be his own father. He would love to be grown up. Time passes much too slowly for him. A year seems to him an eternity. We may recall the keen interest the child takes in its birthdays, the pride with which it registers each new year. The child is perpetually thinking of time and even of the complicated problems of eternity. In proof of these assertions I quote herewith the primitive poems of Oscar (aged 6).

The first poem is entitled "The rumbling railway" and runs as follows:

It rumbles and rumbles!
 'All aboard' and 'all out!
 'Change here' and 'change there!
 To couple and uncouple.
 Ho, there, porter, come,
 And drink thy bellyful.
 It rattles and rumbles!
 It rattles and rumbles!

The practised psychoanalyst will have no difficulty in discovering the symbolism in this simple composition. But the second poem of this precocious youngster reveals a brooding on problems

relative to time. It is entitled "Fleeting Time" and runs as follows:

Time is fleeting.
 To me it seems as if
 Each minute meant the loss
 Of many hours.
 To me it seems as if
 The days were swallow'd up.
 Time is fleeting.
 I'm growing old.
 My limbs grow weak and tremulous.
 My hair grows silver white.
 Time is fleeting.
 Time is fleeting. (Sonny composed this.)

We note here the boy's intense identification with his father in whom he had detected, not without a certain amount of malicious delight, the first signs of advancing age.

We have another poem from the pen of this boy written when he was 9 years of age. This too deals with problems pertaining to time and treats of love as manifested in youth, in adolescence, in adult age, and in old age.

Other children take a lively interest in the ages of monarchs and more especially in figuring out how long they reigned. The thought that occupies them is the desire to survive everybody,—a thought that never loses its pathogenic force and constitutes one of the roots of hypochondria. Among the most common fantasies of children may be included that of the destruction of the whole world, excepting only the dreamer himself. The desire to survive the parents manifests itself in the desire for the death of the parents,—a subject of which little children like to speak. (c.f. Freud's very valuable study of "little Johnny," published in the *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, vol. I.) The child also takes a lively interest in the differences between his and his parents' ages. One little lad of 5½ years who amazed the whole neighborhood with his mathematical talent prepared a table of figures showing that if he lived long the difference between his age and his mother's would steadily grow less and less. When he was a year old his mother was 20; she was 20 times as old as he. Four years later she was only six times his age (24). [The lad's arithmetic seems to be a little at fault

here.] The following table illustrates his fantasies and calculations:

1....	20....	twenty times		(20x1)
5....	25....	five times		(5x5)
10....	30....	three times		(3x10)
20....	40....	twice		(2x20)
40....	60....	one and a half times		(1½x40)
80....	100....	one and a quarter times		(1¼x80)

Notwithstanding this pleasant kind of foolery, the child was eaten up by the thought—a thought which is probably the common property of all neurotic children, and perhaps of all children—: ‘I shall never catch up to my father!’ Every neurotic child would love to be its own father. “Little Johnny” sends his father to sleep with his grandmother. He thus makes his father his grandfather and himself his father. [Advancing his father one degree in the scale, he advances himself in the same ratio.] Persons of this kind, if they happen to develop a neurosis in later life, invariably suffer from a fear of “not getting there.” They have the positive consciousness that they can never overtake their parents. Such neurotics are ever re-enacting their ‘inability to get there,’ whether it be in connection with catching a train or getting to the theater in time (as I have shown in my essay on ‘the neurotic as an actor.’)*

The problem of time occupies these neurotics in the most diverse ways. They never cease to complain of not having made the best use of their time, of having killed time, wasted God’s precious time. Platen gives expression to this word when he says: “Who ever knew how to take life rightly? Who has not lost half of it?” And at the same time this lament breaks from him: “Oh, woe! how you have wasted your life!” Notwithstanding all these complaints the neurotic exhibits a positive genius in fooling away his time. Somehow he always seems to be doing something, but it is purposeless work intended only to waste time. “I can’t accomplish anything,” he wails, “I fritter away too much time. Hours pass while I dress or get into bed.” Another can’t study because it takes him so long to get calmed down about his obsessive ideas [or to satisfy himself that his obsession is only an obsession],—a very common device for wasting time.

Another sufferer from an obsession neurosis also presents some very interesting symptoms relating to the problem of time. He suffers from a fear that the various objects about him are moving towards him. This fear is greater as regards pointed objects, for

* See Critic and Guide, November 1918.

reasons that are easily comprehensible. The final analysis brings out the connection between this symptom and his desire for death: "death approaches nearer and nearer daily." His grandfather's death too comes nearer every day, yea, every hour, minute and second. This patient sometimes has the feeling that he is so old that he will soon die, etc., just like little Oscar whose poems we read. Here too the feeling owes its origin to the invalid's identification with his father and seems to be a retaliation for wickedly wishing his father's death.

This patient had the peculiar characteristic of always coming late. He thereby imitates what happened at his birth. He is the third child in his family. His envy of his oldest brother is due to the fact that he was born too late and his brother too early. This patient too would have loved to be his own father.

One of the very common compulsive actions of children, viz.: frequently looking at the clock, or the impossibility and fear of looking at the clock, as well as the inability to sleep on account of the clock's ticking are innately bound up with the time problem. A woman suffering from a compulsion neurosis was unable to settle her accounts and was always in conflict with the clock. The account proved on analysis to be her guilt. [The German word for 'guilt' also means 'debt.'] The connecting link between her compulsive idea and compulsive action proved to be the following well-known verse from Schiller:

Make your reckoning with Heaven, Vogt!

Your clock's run down.

With the symbolism of a clock the symbolism of death plays an important rôle; and in fact symbols that unite within themselves at once life and death, masculine and feminine, are preferred. (The bipolarity of all symptoms.) Every symbol has the potentiality of expressing several pictures in one image. (Many interesting investigations concerning the choice of symptoms could be made from this point of view. I know now that in addition to their erotic significance symbols also have a religious significance and also deal with the problem of life and death.)

During their treatment neurotics all manifest their 'time problems' in reference to the analyst. They come too late or, like one of my patients, several hours too early. They complain that they haven't enough in one hour. They watch the physician that he does not cheat them of the time due them. They produce resistances and waste the time that is so precious to them. Thus one of my patients, a physician suffering from apprehension

hysteria, who had been told by me that his cure would take about four months, met another analyst's patient who had been under treatment for more than a year. Three weeks went by during which he manifested the greatest resistances; then came a succession of questions: why did I not propose a year's treatment? How could I expect to get through in such a short time? What will he do if he is not cured after four months? etc. In short, he wasted time and succeeded in prolonging the treatment by a month and this of course brought out the fact that his was not an easy case. This pride in the seriousness and difficulties of their sickness is extraordinarily great in all neurotics. They are all very much put out if they are classed among the easy cases. The immediate relatives especially—for the domination and punishment of whom the neurosis was really brought about—shall and must believe that his is a very difficult case. The duration of the treatment must be in proportion to the gravity of the ailment.

The significance of time for the neurotics is most clearly seen in their unconscious calendar. Their dreams betray the fact that in their minds they are continually juggling with certain numbers, especially the years of the birth of certain persons, the years of their death, the days of certain traumata, etc. (*Cf. Zentralbl. f. Psychoanal.*, vol. 1 and vol. 2.) Gloom and depression on certain days prove on analysis to be the anniversaries of certain important occurrences. So one day the neurotic whose housekeeper had been discharged lived over again the sad scene of a year before.

A number of other symptoms too indicates the false attitude to time. I have already mentioned the coming too early or too late. Here too we must include the doubt as to what time it is. Such persons have no feeling of time. Yesterday's occurrences seem to them long past and the remote past seems like a thing of yesterday. They play with time. The day becomes a symbol for the year and for life. At night they are as tired as if they were at the close of life.

I shall close this paper with the report of a case that seems better adapted than any other to illustrate my meaning. The neurotic to whom we are indebted for the calculation involving the multiplication of his age into his mother's exhibited phenomenal mathematical genius between the ages of 5 and 6. He correctly performed calculations involving numerals of six and seven places mentally. In his youth the ages of his parents furnished him with matter for his calculation. Everything pointed to a great mathematical future for the precocious youth. But even at the gym-

nasium he began to fail in mathematics. During the mathematics hour he sat like one absent-minded so that the professor remarked: "the youth's head is always somewhere else!" In the other subjects he was one of the brightest students. It is clear that an affect which interfered with clearness of thinking must have become associated with numericals. The moot question that occupies the youth was: "shall I outlive my father?" In the race of life he wanted to be the proud victor. In retaliation for his wish for his father's death, on the one hand, and, on the other hand, because of his wish to live very long, was an inordinate hypochondria. From the age of twenty he had no other aim but to do those things that preserve health and prolong life. He became a sportsman, a vegetarian, a fresh-air crank, etc. All questions fused into the one question: is this healthful?

Believing that the retention of the semen would prolong life indefinitely, he became sexually abstinent. A pollution made him extremely miserable.

Of interest too are the neurotics' symbolisations of time. Here the problems pertaining to time touch those pertaining to space. Time becomes an infinitely long road that one has to wander over, a stream that one has to cross. Time and money, blood, semen and all secretions enter into a symbolic group the solution of which gives the most remarkable results.

That the neurotics' impatience furnishes the clearest insight into the time problem is obvious. The neurotic is tired of waiting. He has lost patience. This type of neurotic is offset, by way of bipolar contrast, by the neurotic to whom waiting becomes the highest pleasure, who puts off all coming to a decision and thus prolongs the forepleasure. Finally this forepleasure becomes the main goal. There too the disturbance resulting from the neurosis betrays itself. The neurotic is incapable of enjoying the pleasure of the moment. We may recall Faust's words: "If I could only say to the present moment, 'Stay! you are so beautiful!'"

The neurotic knows only the forepleasure of the reality and the after-pleasure of recollection. That is his secret punishment because once upon a time he took no pleasure in the only beautiful present, his childhood, and wished to be big.

From all of which we see the significance of time for neurotics. The principle of annulling reality usually runs counter to the reality of time. The unconscious, according to Freud, knows no time. It refuses to take cognizance of time. Owing to its wish-fulfilling tendency it is oblivious to time and space. Out of this

dissonance between the conscious (which cannot exist without time) and the unconscious (which will not exist with time) are begotten some of the neurotic's uncertainties and doubts. Between reality and fantasy there is a borderland in which the concepts of time vacillate. The extent of this borderland furnishes an excellent measure for estimating the intensity of the neurosis.

Contributed to THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

THE SYMPTOMS OF ONE SEXUAL NEURASTHENIC.

By G. FRANK LYDSTON, M.D., Chicago.

The following symptomatology presented to me by one of my "sexual neurasthenic" patients is a vivid illustration of the trying experiences to which the specialist sometimes is subjected. Be it remarked that the patient under consideration is an exceptionally brilliant man and a literateur of great promise. The suspicion that we have here a case of incipient dementia precox is not unwarrantable.

A LIST OF RECORDS PLAYED ON A-K's SENSORY VICTROLA CONTINUOUSLY FROM OCTOBER 23, '17, DAY AND NIGHT FOR ABOUT SIX MONTHS, AFTER WHICH—— BUT READ THE MYSTERIOUS HAPPENINGS AT THE BOTTOM. NO RECORD EVER OCCUPIED THE MACHINE WHEN ANOTHER WAS PLAYING; THEY PLAYED IN NO ORDER; THERE WAS NEVER A GAP OF TEN SECONDS REST BETWEEN SELECTIONS; AND THE LONE AUDIENCE NEARLY WENT INSANE OR KILLED HIMSELF BECAUSE THE MUSIC WAS SO LOUD. BUT LIST:—

Sensation like two arclights fastened in or under bladder.

- " " clamp at neck of bladder.
- " (1) "*" induction coil attached to a sexual "funny bone."
- " (2) "*" frantic tickling in small of back, sexual "regions" and around hips.
- " (3) "*" wild flow of feathers, cockroaches, tickle-ickles and every tickling article in God's name out of spine and around hips.
- " " vicious pain in urethra.
- " " two wooden spoons with bowls of spoons pressing against lower ends of ribs.
- " " bladder on fire.
- " " terrific bearing down of bladder.
- " " stinging whip lash high up in rectum.
- " " narrow strip of flame up right side of bladder.
- " " burning bean lodged in right side of urethra.
- " " white hot coal pressed against right side of vesicles or bladder.

Sensation like voluptuous long strip of intense pain up right side from urethra to hip or rib.

* Now for ye mystery: Record number 1 disappeared out of the Victrola case after record number 2 arrived. Record number 2 vanished after record number 3 appeared in the cabinet of selections. Record number 3 played itself daily and then disappeared and a great new continuous record appeared under the needle of the machine entitled:

(4) "Painful Belt Around Waist" by Nature Sousa. Query: Did someone with malicious intent melt up records 1, 2 and 3 and scrape off most of the music from the rest and produce the great final and climactic record? At any rate, "we," the lone audience, can't produce any more popular fiction until someone shuts off that cursed machine!

Translated for THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

SYPHILIS "IN AMBUSH."

By DR. IVAN C. DREYFUS.

"THE syphilologist sees syphilis everywhere." The reproach is probably justified, but this "phobia" produces fewer tragic consequences than follow in the train of not recognizing syphilis where it is present—a too frequent occurrence among general practitioners. "The physician who does not recognize syphilis is a dishonest man"—would be quite correct if syphilis were willing to remain in the nosological field to which one ordinarily assigns it. Unfortunately syphilis too often resembles everything except syphilis: it disguises, masks, hides, dissimulates, in a word is "in ambush." But, the question is of ferreting it out, unmasking it, and strangling it. The pursuit of syphilis, or to speak scientifically, its diagnosis has been singularly facilitated by the discoveries of the last few years. The cytodiagnosis, the blood examination, the high-power microscope, the spirochetæ are all factors which enable us to fight syphilis which formerly escaped our notice.

These methods of diagnosis are, unfortunately, in the possession of only a few specialists. The general practitioner does not even think of employing the simplified methods adapted to his means, such as the luetin or Landau's reaction, and it is doubtful if he even knows the names. It is just because syphilis undergoes such metamorphoses that there is a primordial interest in discover-

ing all its forms, all its ways, among the rich as well as the poor, in all places, in the country as well as in the city.

A few cases, related below, the result of two years' practice in a little French town, show abundantly the ubiquity and diversity of syphilis "in ambush."

FIRST CASE.—Acute, polyarticular rheumatism, bilateral rheumatic pleurisy, endocarditis, of syphilitic origin.

A young girl, twenty years old, of vigorous stock, enjoying splendid health since birth, engaged to a young officer at the front, began to decline in health six months ago. She complained of pain in the throat, then successively, the joint of the left knee, the left shoulder, the right foot and knee became painful and swollen. An acute rheumatic polyarthrititis was diagnosed, the temperature varied from 38.9° to 39.2° C. In spite of an extensive antirheumatic treatment, other joints were affected, the heart sounds became dull, she developed a bilateral pleuritic effusion, and finally there was established a clear murmur of mitral insufficiency.

Numerous consultations and many changes in treatment availed nothing. On our first visit (June 1915) the good general condition of the young patient, in marked contrast to the severity and duration of a polyarticular rheumatism with complications, astonished us. Questioning elicited the facts that the pains, which were easily bearable, in fact almost absent in the morning, became intense towards evening and accompanied by very severe headaches. A pleuritic exploratory puncture gave a clear yellow liquid, containing only lymphocytes. The nightly paroxysms of pain, the history of sore throat, the lymphocytosis of the pleural fluid, in the absence of all other indicatory symptoms (to say nothing of the lack of success of the treatments used) caused us to analyze the blood and the pleural liquid. The Wassermann reaction was positive in both cases. Absolute certainty was established, when having added one drop of India ink to two drops of centrifugalized sediment, many spirochetes were found in the preparation.

Thus oriented, a careful examination and close questioning laid bare the source of the trouble. An ignored buccal chancre, with a glandular swelling at the angle of the left jaw and one at the back of the mastoid. The scarlet rash passed unnoticed, but there had certainly been a specific erythematous sore throat preceding the attack of the joints and the visceral complications. The contagion can be attributed to the fiancé, "unknowingly con-

taminated," and who still had mucous patches on the tongue and scrotum.

Specific treatment caused a surprisingly rapid disappearance of the pleuritic and joint manifestations and even of the murmur of mitral insufficiency.

Syphilitic pleurisy has been well described by Chantemesse and Vidal, by Bochon, and very recently by Amandrut who has given its cardinal symptoms. But in our case, the cutaneous eruption, if it ever existed, was not synchronous with the appearance of the pleurisy. At that time the patient was under daily medical observation and a rosecolor rash could not have passed unnoticed. Amandrut further believes that the syphilitic nature of pleuritic effusions has never been demonstrated; in our case, however, the search for spirochetæ by means of the technique generally used in connection with the urine of syphilitic nephritides, enabled us to discover their presence in the pleural fluid. Contrary to the opinion of Professor Landouzy who considers these pleuritic effusions "of a syphilitic basis but bacterial character," we believe to have established beyond possible contradiction, that those are purely and solely syphilitic manifestations. One could not otherwise understand their rapid and definite disappearance following specific treatment. As a corollary to this axiom, it follows that the Wassermann reaction and the search for spirochetæ are indicated in all cases of pleurisy of doubtful nature.

We were not able to find in the medical literature at our disposal (restricted it is true) another case of mitral lesion in the [as a result of the] secondary stage of syphilis. Bricout, in his very complete thesis on syphilis of the heart, does not mention it. However, the murmur of mitral insufficiency was very clear in our case and was verified by all the colleagues who examined our patient. Its definite disappearance following specific treatment was equally well verified.

SECOND CASE.—Ignored Syphilis Attacking an Entire Family. (Father, Mother and two Children.) Varicose syphilitic ulcers.

P. L. the father, aged 66, veteran of 1870, a small, stocky, active man, never ill and vehemently denying any venereal infection. Married, he is the father of three living children (the wife had one miscarriage at four months). One of the children, a prisoner in Germany, escaped our investigation.

In July 1915, P. L. came to consult us for varicose ulcers, ten years old. The left leg was first attacked, then the right leg in

the anterior portion of the lower third of the tibia. At present the ulcers covered the entire left leg from the knee down to the center of the foot, forming one vast sore, which respected only the superior posterior part of the calf; less in dimensions on the right leg, the ulcer covered only the anterior half from the heel to the middle of the knee.

All the treatments, including a cutaneous grafting, instituted by numerous physicians (8 in number) were unsuccessful and the patient, otherwise in good health, became almost impotent. At the first consultation the appearance of the ulcers convinced us of the syphilitic nature of the lesions, without any other examination. The facts are:

1. On the right leg were some circinate scars, strongly pigmented, on each side, and directly below the knee. But the scars of the simple varicose ulcers exposed a contour only slightly pigmented and only rarely elevated. The skin at this place was atrophied, fragile and glossy.

2. The ulcers were surrounded by a narrow but hard zone of infiltration (about 2 millimetres) and were covered with thick stratified brownish yellow crusts, in some places of honey-like consistency, through softening. In places these crusts even existed without any subjacent ulcerations, with polygonal contours, separated from the ulcer by a zone of healthy skin. The bottom of the ulcers was covered with an uneven creamy coating.

True varicose ulcers are accompanied by a very considerable zone (several centimetres) of pachydermatous-oedematous infiltration. They are never covered with true incrustations. They are reddish, yellowish-gray, purple, with a poultaceous diphtheritic coating, sanious, but they never assume the uneven aspect of the syphilitic ulcers.

The great number of ulcers, the absence of varicose veins on the right leg, the presence of a retromastoid swelling were unmistakable symptoms to us, and a very positive Wassermann reaction, and the speedy cure of the ulcers following specific treatment confirmed the diagnosis.

The syphilitic ulcers simulating varicose ulcers, even existing side by side with the latter, have been pointed out and clearly described by the French School. Verneuil in 1855, Ricord, Fournier were among the first to diagnose and treat them. Excellent monographs or theses have been devoted to the subject by Mirpied, Lorimy, Nepveu, Cormier, etc. In this case, therefore, the diagnosis of syphilitic ulcers should have been made by our con-

frères who saw the patient. Their lack of judgment or their ignorance was especially deplorable because a correct diagnosis would have given them the opportunity, as it did us, of discovering in the family of the patient syphilis under several different guises.

THIRD CASE.—Chronic articular rheumatism, of syphilitic origin.

J. L. wife of the preceding case, 61 years old, had never been ill and does not remember having had any cutaneous eruptions or sore throat, but has been undergoing (for ten years) treatment for chronic articular rheumatism with a tendency to deformity.

In spite of annual sojourns at Aix-les-Bains, of radio-mud baths, her condition grew worse as the years went on, and she did not obtain a particle of relief except from iodides which she endured with much discomfort.

Perplexed by her husband's case, we directed our attention to the possibility of syphilis. No trace of chancre, no suspicious pigmentations gave any indication of it. The joints did not present anything abnormal, outside of a slight thickening, especially of the knee and of the right shoulder. However, the patient got along very well as her pains did not become intense until "the setting of the sun." The days were bearable enough, but on certain evenings and nights the pains became fearful. The Wassermann reaction being positive, we instituted, without much confidence, specific treatment. To our great surprise the pains ceased as if by magic and to this day (14 months later) have not reappeared.

The thickening of the joints has not changed, except in the case of the shoulder joint.

No physician is ignorant of the fact that syphilis is almost the sole cause of articular lesions in suckling infants, but how many know that syphilis is accountable for fifteen to twenty per cent. of articular manifestations in older people? Syphilis can produce all forms of arthritis, from acute articular rheumatism (case 1) to chronic articular rheumatism (case 3) and to deformity (in tabes, for instance). Congenital syphilis shows itself in epiphyseal lesions and consecutive arthritis. Syphilitic hydrarthrosis is especially the lot of the second period of childhood (from seven to fifteen years). Acquired syphilis manifests itself in the early second period by articular pains, more or less intense and exasperating at night. In the late second stage the signs are swelling of the joints and symptoms of acute polyarticular rheumatism. The tertiary stage attacks the joints in the form of

chronic articular rheumatism with a definite tendency to deformity.

Diagnosis, always easy in cases of articular manifestations of hereditary syphilis or in the second stage of acquired syphilis, becomes difficult in cases of chronic syphilitic arthritis. Here there is only one symptom which has any value, the absence of pain during the day with paroxysms at night. The history not often yielding valuable information, the Wassermann reaction and trial treatment must complete the diagnosis.

To Farnum-Stall, rheumatism and chronic headaches are often synonyms of chronic syphilis. In all cases of arthropathy of unknown origin, syphilitic etiology must be considered, and it must always be borne in mind that it is one of the most frequent forms of family syphilis.

FOURTH CASE.—Obstinate Anal Fissures of syphilitic origin, in an adult female.

M. L. daughter of the preceding cases, 23 years old, did not present a single stigma of hereditary syphilis, unless it were a certain facial asymmetry and the spreading of the upper incisors—as pointed out by Prof. Gaucher. The young patient had always enjoyed excellent health, but from her earliest youth had suffered from anal fissures. In the examination, Aug. 1915, we noticed in three places of the anal periphery some solutions of continuity, small and shallow, and scarcely touching the submucous layer. Extremely sensitive at the periphery, less painful in the center, the fissures presented a perpendicularly cut edge, elevated, thickened, insensibly merging into the healthy mucosa. The clear serous oozing hardened on an uneven bottom in hard and laminated crusts. The fissures never disappeared but were sometimes filled up with crusts and became painless. They did not show any encroaching tendency; on the other hand, numerous treatments brought no notable change.

A positive Wassermann reaction was not a surprise to us, already aware of the history of the parents, but great was our astonishment when, on beginning specific treatment, the fissures cleared up, then filled up almost immediately. To this day (Jan. 1918) they have not reappeared.

Syphilitic fissures in nursing infants are evidently very well known and we connect these manifestations with fissures of this nature. We have not been able to find in medical literature an analogous case, reporting fissures or rhagades in an adult of hereditary syphilitic etiology, but none the less are we certain

that they must exist, and even that certain chronic fistulae have the same origin.

FIFTH CASE.—Scrotal tongue and macroglossia, due to hereditary syphilis (?).

The only son of the preceding parents whom we had a chance to examine was a strong young man serving with the colors. He had never been ill, but possessed an interesting peculiarity. He was attacked with scrotal tongue and macroglossia. The Wassermann reaction was positive.

Of the son who was a prisoner, we only know that, married, he had no children. His wife had two miscarriages, but her Wassermann reaction was negative.

SIXTH CASE.—Ozaena and chronic syphilitic gastritis.

M. D., a young woman of 26 came to consult us in Jan. 1916, for some dental congestion. A certain sinking of the bones of the nose attracted our attention and questioning brought out the fact that for the past few years the patient suffered with ozaena and gastralgia—(she took the cures at Vichy).

Nothing in her antecedents and personal history could lead one to suspect syphilis. The patient, married four years, had neither a child nor a miscarriage. Twice she had eliminated some bony sequestra from her nose, which were very ill smelling. At first she refused to allow blood to be taken for a Wassermann, declaring herself satisfied with the treatment at Vichy, and not wishing to be treated for anything except the inflammation. Three days later she returned with her sister, who presented a typical case of Hutchinson's teeth. A pointed palate and slightly thickened tibias were the only signs of hereditary syphilis. She remembered having suffered very much with her feet when a young girl.

In both cases the Wassermann reactions were positive. The father, married twice, had four children with the first wife, all well, and the two patients were the children of the second marriage. He concluded by confessing, not without shame, that in the interval between the two marriages he had contracted syphilis, but had been carefully treated for two years, and had experienced no symptoms since that time; in truth, he was perfectly well and the Wassermann reaction was negative.

Immediately after the commencement of specific treatment, the ozaena, after the elimination of a large amount of necrotic matter, became much improved, and the gastritis which had lasted for several years, obliging the patient to follow a continuous and severe regime, disappeared and has not returned (Jan. 1918).

SEVENTH CASE.—Hypertrophic alcoholic cirrhosis of the liver, of syphilitic origin.

In the spring of 1910 we were called to see a patient to perform an ascites puncture. The patient, an inn-keeper, had been treated by ten physicians since April 1914, and had been unanimously condemned to a rapid death. The family, aware of this fact, had called us in only to relieve a poor dying man whose excessive dropsy was suffocating him. It was the seventh puncture (from 14 to 22 litres). The hypertrophied liver, the increased size of the spleen, the distended stomach, the characteristic facial expression, the somewhat jaundiced complexion, all these combined made one believe that the patient was suffering from hypertrophied alcoholic cirrhosis of the liver. The puncture yielded 20 litres of a dark yellow liquid, rich in fibrin and mononuclears. The examination, which took place at once, showed the presence of a large liver, with enormous swellings of varying consistency, palpation was quite painful, peritoneal friction of Janeway was very clear, to the point of simulating the snowy crepitation of the inflammation of the tendons; the patient's temperature was slightly subnormal (37.9° — 38.2°). He suffered with very intense and persistent headaches at night.

Having thought of the possibility of a syphilitic gumma of the liver with perihepatitis we questioned the patient, but obtained no information. The patient, who had voluntarily acknowledged drinking to excess, emphatically denied any venereal infection. But the Wassermann reaction being positive, the patient, again questioned, remembered having had a painless sore, which healed in the course of time, on the lower hip. The accident dated back twenty years, when the young man was a waiter. He remembered having had some swollen glands in his neck at this time, even a sore throat, but he had never had any pimples on his body. Thus started, we easily found a healed chancre at the left commissure of the lower lip, and above the mastoid a painless swollen gland. Syphilitic treatment, followed in accordance with the rules dealing with syphilis of the liver, gave surprising results. We witnessed a veritable "melting" of the liver. Since then the patient has undergone a metamorphosis, the headaches disappeared, he resumed his work again, he ate and drank everything except alcohol and exceeded his former weight. The Wassermann reaction is still negative (Jan. 1918). The case of this patient presenting several interesting peculiarities, will probably enable one (in an analogous

case) to make a correct diagnosis of gummous syphilis of the liver.

A very characteristic symptom is presented by the nightly pains in the hepatic region, very violent pains following a relatively quiet day. Subnormal temperature is rarely observed in cirrhosis of the liver. The demonstrable swellings in the liver after puncture, and especially frequent on the left lobe, are another index. Another symptom which we have observed in the rare cases of syphilis of the liver which we have come across, a symptom very marked in the above case, is a brownish yellow pigmentation, often confused with jaundice, but not jaundice at all.

The pigmentation is not general, rather dark in color, not present in the conjunctiva, does not correspond to the presence of the biliary pigments in the urine and is subject to variations in intensity. It often persists in spite of the specific treatment which ameliorates the condition of the liver and of the patient.

EIGHTH AND NINTH CASES.—Fits of epilepsy, of hereditary syphilitic origin, in two brothers.

The older brother, aged 21, was subject since infancy to fits of epilepsy. He was constantly shaking, the shaking affecting even the tongue to the point of making him stutter, a condition of petit mal interrupted periodically only by fits of grand mal, with aura, an initial cry, loss of consciousness, foaming at the mouth, biting of the tongue and relaxation of sphincters. Intensive bromide treatment and a dechlorization regime were of no avail. The patient, incapable of any work, was discharged by the military authorities.

In May 1915, we were called to the patient, who was hurt during one of his attacks. He was a big chubby boy, very muscular, with a silly expression, a dull look, and answering questions with difficulty. At once three things struck our attention: facial asymmetry, vile teeth (separation of the upper incisors, bad implantation of the bicuspid, aberrant palate tooth) and enormous hairy moles, present all over the body. Questioning brought no definite information except the impression of reticence on the part of the father. The failure of the usual treatment for epilepsy, the presence of several symptoms suggesting hereditary syphilis, led us to make a blood test. The Wassermann reaction was positive. Specific treatment yielded excellent results. To the present time (Jan. 1918), the patient has not had an epileptic fit, only rarely stutters, has developed mentally and has been able to learn a trade and attend to his affairs.

The brother of our patient, born 20 years later, had convulsions at the age of three months (the mother had had neither a child nor a miscarriage between the two births). He presented perfectly the symptoms mentioned by Sisto—monotonous and continuous cries, incessant tears, increasing when touched, and all these symptoms more prominent at night.

The friction treatment immediately gave excellent results. The child made progress, has not had a single fit up to date (Jan. 1918); he walks and talks.

There is not the slightest doubt that in these two cases it was a question of meningitic lesions of hereditary syphilitic origin, and the result of the treatment in the second case makes us question whether the interpretation which Sisto gives to the monotonous cries of the newborn is correct. According to Sisto these cries are provoked by lesions of epiphysis and by osteochondritis, caused by the spirochetes. We believe rather that these cries are due to meningitic lesions, perhaps to leptomeningitis—and the fact that they are specially accentuated towards evening seems to justify this point of view by analogy with the headaches at night of syphilitics in general.

As a corollary to the above two cases, it is interesting to add that the mother had been operated on for a calculous cholecystitis and the father for a subacute appendicitis. The latter finally admitted having had a chancre, contracted in the army thirty years ago and the Wassermann was indeed positive.

CONCLUSIONS.

The hazards of war brought us to a small town in France, in which all the physicians were mobilized. Syphilis was a very rare phenomenon and, so to say, unknown by the native element. Having passed all the doubtful cases which came to us for consultation through the crucible of severe criticism, having always in mind the possibility, seeing even the probability of syphilis, it was possible to collect first one then a second, then finally a whole series of cases (more than 75) of this malady. Acute poly-articular rheumatism, endocarditis, ozena, chronic gastritis, anal fissure, melanosarcoma of the heel, tuberculous ulcerations of the arm, tuberculous adenopathy of the cervical glands, etc.—all being manifestations of syphilis "in ambush." A few of these cases are related above in detail.

In conclusion.—Numerous patients were treated to no purpose by two, three, even eight physicians. They were all suffering with a different phase of the same disease. A correct diagnosis in the

beginning would often have enabled them to be cured or at least to be greatly benefited. Many among them, invalids or semi-invalids, would have become useful and productive members of society. What can we conclude from those cases? How was it possible for qualified physicians not to recognize these diseases? It shows plainly that the general practitioner does not recognize syphilis, and especially visceral syphilis. How many physicians are there who frankly confess that they have only a very vague idea of syphilis and skin diseases? They saw some cases of it while in attendance during their studies, and that forms the boundary line of their knowledge and remembrance of the malady. It is with difficulty that they can diagnose even a typical chancre, the standard forms of syphilis or a characteristic gumma. They allow syphilis a very narrow nosologic field, outside of which they never think of looking for it.

More and more does it become necessary to rise against this culpable and defective education. Every physician should know syphilis in all its phases. More and more is it true that "the physician who does not recognize syphilis is a dishonest man." We will go further and say he is a poor patriot. When ten or twelve million French people are suffering from syphilis, directly or indirectly, when this scourge threatens to destroy the race more than does the war, when this malady increases with a frightful rapidity, it is imperative that no physician should be ignorant of this social danger. We must be able to recognize syphilis as well as, if not better than, we do tuberculosis.

The physician must be convinced of the ubiquity and the frequency of syphilis, and he must expect to encounter it in all the organs of the body and in all classes of society.

In the country especially the rôle of the forewarned physician is very important. It is to him, and not to the specialist, that the patients cited above go. Living, so to say, the life of his clientele, knowing the character, the manners, the habits of each family better than any one else, it is for him to stop the ravages of syphilis. It is for the country doctor, the "family doctor" of the English, to keep us informed of all the various ramifications of syphilis, the effects of the disease on the succeeding generations, in short, to give us all the light possible on this still obscure question.

In the first place, it should be obligatory for every student to go through a period of training in syphilis so that he should

know to its very foundations the theory and the practice of rational treatment and modern diagnosis of syphilis.

However, we cannot expect the physician to be able to do Wassermann reactions and tests for spirochetes in his home: it is for the State to facilitate the task of the physicians in its struggle against syphilis. In each community there must exist a laboratory for every kind of examination and test. When the physician is educated to the point of making frequent use of this advantage we will be able, then and only then, to ferret out and strangle the monster of Syphilis.

STERILIZATION AND ASEXUALIZATION.

By G. FRANK LYDSTON, M.D., Chicago, Ill.

IT has been truly said that every child has the right to be well born. A social system in which this should be guaranteed to every child indeed would be Utopian. While not beyond the range of possibility, it certainly is not within the bounds of reasonable probability that this condition of affairs ever will prevail.* The social millennium is a castle of dreams. That great betterment of conditions is practicable, every sociologist is well aware; the obstacle in the way of advancement being the unintelligent and illogical sentimentality and phariseism of the general public, which is content to go on dealing with results and ignoring causes, and is well satisfied with the "less holy than I" explanation of crime. It probably never will be practicable [why not?] to apply to the breeding of human beings in any great degree our knowledge of eugenics. The primitive right of sexual selection is more dominant in man than in any other animal, because modified by sentiment and expediency—a psychic element from which the lower animals probably are free.

Legislative restriction of sexual selection never will be popular, although conditions are likely to be vastly improved. The human race has no biologic masters radically to apply to it those principles of eugenics to which the lower animals so readily are made subservient. Of which more anon.

Society begins its self-contamination at the marriage license window. Here is the fountain head of the stream of degeneracy that sweeps through all social systems. The matrimonial relation is the bed rock on which society is founded. Its assumption is

* We disagree here with the author. We are *sure* that such a condition will prevail, and in the not very far distant future.—W. J. R.

the most important step that a human being can take, and upon the conditions that surround it depend the most important interests of our social system. Taking this into consideration, and laying aside the selfish apparent interests of the individual, it is astonishing that no rational efforts at the regulation, control, or supervision of the marriage relation have been made by society in general. The license window is a place where the honest citizen and the criminal, the sane and the insane, the diseased and the healthy, the pauper and the millionaire, the learned and the ignorant, the intellectual and the weak-minded, may meet upon common ground, providing always that the important consideration of the license fee is forthcoming. The criminal, the insane, the epileptic, the syphilitic, and the drunkard here are authorized by law to begin the procreation of their kind, the number of their progeny being limited entirely by the volition and physical capacity of the individuals immediately concerned.

The marriage license is the agency that sets in operation the individual and social machinery for the manufacture of degenerates. That these degenerates are a menace and an expensive burden to society everywhere is admitted.

Has society a right to protect itself against its own vicious offscourings? I believe that it has. There will be no effort at such protection, however, until our various social systems have become sufficiently enlightened to understand that the prevention of degeneracy is much more economical than the cure of the evil conditions which arise from it. The public conscience is close to the public pocket, and the public is not likely to awaken to a comprehension of its duties until its instinct of commercial self-defense has become thoroughly aroused. Reforms not stamped by the dollar mark are not popular.

The sanitary marriage possibly is an idealist's dream, and it may never be practicable altogether to eliminate from society the assumption of the matrimonial relation by individuals to whom it should be forbidden. But a certain degree of wise control and regulation upon rational scientific principles is practicable and likely to achieve wonderful results. That society, for its own protection, eventually will adopt some method of medical regulation and restriction of matrimony I believe to be inevitable.

Society assumes the right to defend itself against the finished product of its matrimonial factory of degenerates and there is no logical reason why it should not assume also the right to protect itself from the conditions which set in operation the machinery of

evil. I firmly believe that the time will come when it will be no longer possible for our army of recognizable degenerates to procure licenses to marry, much less to procreate out of wedlock. I believe that it should be, and one day will be, a statutory crime for a person to marry in the active stages of infective diseases of a venereal character and thus risk almost inevitable infection of innocent persons. There can be no greater crime against the person than inoculation with contagion, the effects of which perhaps may outlast several generations and carry affliction to unborn innocence. The rights of the unborn some day will be considered. Until they are so considered, and practical efforts made to secure them, we cannot hope for much improvement in the prevention of degeneracy.

Sentiment in general is strongly against the regulation of matrimony as an interference with individual rights. This sentiment, however, is absurd, in view of the legal formalities with which, even now, it is hedged about, chiefly for the purpose of levying tribute upon the individual for the benefit of the public purse, or rather for the purpose of increasing political perquisites. The law stipulates as to the age of candidates for matrimony. In certain States consanguineous marriages, even to the fourth degree of consanguinity, are forbidden. In all States consanguinity up to the third degree is a bar to matrimony. In many of our states, both Northern and Southern, miscegenation is prohibited. It will be seen, therefore, that sentimental objections to the regulation of matrimony sometimes even now are honored in the breach rather than in the observance. Inasmuch as sentiment hitherto has been no bar to the demand for a license, the exaction of a license fee and the subsequent performance of the marriage ceremony by legally qualified parties, it should not be a bar to the demand for proper physical qualifications for matrimony.

Reeve, in a masterly discussion of the marriage question in its relation to criminality, says:

"If the vilest mortal that lives sees proper to marry, the law issues the license for the asking, takes the fee, makes the record, and leaves the offspring and society to shift for themselves as best they can. Even paupers, while in the poorhouse, and criminals, while in jail, are in every way encouraged and given licenses to marry, and are protected by the law. No thought is taken for the irreparable evils that must fall upon all. The church adds its sanction, and its ministers aid in making these contracts by

performing a ceremony with prayers and benedictions. If it is wise to prohibit polygamy, marriage between relations, and between persons whose insanity or idiocy is self-evident, it is equally wise to prohibit it in all cases where evil may follow. If the law has the power to prohibit and punish violation in the one case, it has equal right in all others.

"There is an endless procession of children from all these sources coming into the mass of population to lives of crime, immorality, want, suffering, misfortune and degeneracy, transmitting the taint in constantly widening streams, generation after generation, with the ultimate certainty of the deterioration of the race and final irreparable degeneracy."*

The law disregards the individual rights of our citizens in behalf of society's rights by demanding examinations and licenses for pilots, engineers, physicians, lawyers, dentists, pharmacists, and others, and imposes a special license and regulations upon various occupations. Reeve quite logically asks the question why, in view of this attempt to protect the public despite individual sentiment and rights, "a similar protection should not be afforded to society by restriction and regulation of individual rights in the question of matrimony." In every other social interest, the individual right is submerged in the public right.

Personally, I hold that society should govern matrimony upon strictly business principles, patterned after those of life insurance companies in the management of which sentiment is an unknown quantity. A life insurance company governed by sentiment would not be highly regarded from a business standpoint, nor would it be likely to last very long. Why should not society handle the matrimonial relation from the standpoint of a huge co-operative insurance association, dam the stream of expensive degenerates at its very source and thus conserve the rights of the unborn?

Previous to the issuance of a marriage license, statutory law should demand that both persons immediately concerned obtain a certificate as to their physical condition from a nonpolitical and therefore nonpartisan board of medical examiners, which should be an appendage of the health board of the district in which the application for a license is made. The board or council of medical men to whom the application for a health certificate is made should

* This picture is a bit too lurid. "Degeneracy" we are sure is rather decreasing than increasing. But the zealous advocate of a good cause can but seldom guard against exaggerations. Abolish poverty, and degeneracy will be no menace.—W. J. R.

consist of not less than three members. The examination should embrace not only the physical, but also the moral qualifications of candidates for matrimony. This latter, of course, is directly aimed at the criminal. Persons with active infectious diseases of a venereal nature should not be permitted to marry, and in the case of syphilis, the history of the case should be taken into consideration and a license refused, though the disease is no longer active, if the constitution of the individual apparently is undermined by it. I would not be guided by the Wassermann test alone. It is "a broken reed." Marriage without a satisfactory medical certificate should be subject to a penalty which would be, in effect, prohibitive. Severe penalties should be prescribed for infectors of the innocent.

I presume that discrimination against inebriates would be objected to on sentimental grounds more strenuously than would other features of matrimonial regulation. Inebriety, however, is one of the most important of all causes and results of degeneracy. Probably the inebriate above all other individuals should be prohibited from marriage. The individual who thus should escape marriage with an alcoholic or narcotic habitué would have occasion to be thankful ever after.

Sentimental objections to the regulation and restriction of matrimony are especially illogical when we consider that the present system not only does not conserve individual rights, but really is a menace to them. The frequency with which innocent women are infected by venereal disease, or afflicted with lifelong sorrow through having married mentally unbalanced or criminally depraved individuals or inebriates, conclusively proves this point. The protection of posterity by the regulation of matrimony really conserves, therefore, the best interests of the individuals immediately concerned. That the best interests of society thereby are conserved necessarily follows.

If this view of the question is not accepted, as it is not likely to be by individuals who can see a rosy ideal in an incurable or actively infectious gonorrheic or syphilitic, a drunkard, an epileptic or a lunatic, society still has a means of granting such fools their individual right to marry any degenerate they see fit, while at the same time protecting itself from the degenerate progeny of such ill-assorted marriages. The court of appeals to which adverse certificates of matrimonial qualifications should be referred is the surgeon's knife. Individuals who, in the face of an unfavorable medical opinion, still desire to marry, should have the privilege

of doing so, providing they submit themselves to sterilization by the method shortly to be described. Sterilization is the only sop that should be thrown to the Cerberus of sentiment.

In the matter of asexualization as a remedy for rape, I have not changed my opinion since the publication of my correspondence with Dr. Hunter McGuire in 1893. Castration, in my opinion, still is the logical treatment for the rapist. The emasculated rapist is an object lesson for prospective sexual criminals. The hanged, shot, or burned rapist soon is forgotten. Experience has shown, moreover, that capital punishment, legal or illegal, is not repressant of the peculiar class of crimes for which lynching most often is practiced. It hardly is necessary to add that color discrimination is not likely to help matters. There should not be one law for the black and another for the white.

Dr. Gideon Lincecum, the pioneer in the advocacy of castration, as a punishment for crime, incurred great unpopularity through his then novel idea. He was set down as a crank, while a howl of derision and condemnation arose all over the land. This protest was generally accepted as a convincing argument against the then startling suggestion of castration as a remedy for crime. The wave of disapprobation that inundated Dr. Lincecum, and all of the objections which have been advanced whenever his radical treatment of crime has been alluded to, have depended entirely upon sentiment for their support. Independently of the question of the wisdom of castrating habitual criminals and rapists, sentimental objections to the substitution of the method for capital punishment are highly entertaining. A distinguished criminal lawyer, in a discussion of a paper of mine, before the Medico-Legal Society of Chicago, vehemently opposed, on purely sentimental grounds—chiefly because of its alleged barbarity—the castration of criminals, as was natural enough on the part of one who daily was using sentiment as a sledge with which to drive an impression of the justice of a doubtful cause into the perplexed minds of a dozen of those people known to the criminal, sometimes not ineptly, as his peers. From the humane standpoint, however, a comparison of the operation of castration under anesthesia with the average execution, and more especially with bungling executions, should be sufficient to convince the most superficial observer of the fallacy of sentimental objections to sex mutilations as a remedy for rape.

The objection has been urged to castration that, inasmuch as the eunuch of the East traditionally is vicious and savage,

criminals subjected to the operation would acquire similar qualities, if they did not already possess them. This is an illogical assumption. Before making any deductions from the characteristics of the eunuch, he should be compared with the race from which he sprang. The Amazons of Dahomey, who are submitted to oophorectomy, are not only savages, but after having been made practically neuter, are trained by savages to barbarous deeds. Further, they are spayed young, before sex influence ever has dominated their psychology and moulded their emotional organizations.

The castration of the adult criminal of civilized social systems not only would not result in the development of savage instincts, but if the experience of the ages counts for anything, the operation would be likely to tone down to a marked degree such savagery as atavism has developed in him. That the foregoing is correct is shown by observations on animals, and by thousands of cases of emasculation of human subjects. The emasculated choir boys of Rome did not develop bloodthirsty instincts. There is hardly a practicing physician who does not know a number of women who have been spayed, often unwisely, to our shame be it said, for the relief of ovarian and other diseases, real or imaginary, yet it would be somewhat difficult to mobilize an army of Amazons in this country. Hundreds of adult men have been emasculated by accident or by surgery, yet no cases of acquirement of savage instincts have been reported, while the contrary effect is very familiar.

Absurd sentimental objections and the fallacious idea of punishment by castration aside, the same results in the prevention of degeneracy can be obtained by a method of treatment less objectionable and less severe than castration—and quite as logical in all forms of crime save rape. Sterilization [by vasectomy] accomplishes precisely the same results, is practically safe under modern methods, is not obviously mutilating, and interferes in no way with sexual physiology, save in so far as the procreative capacity is concerned. Our army of infertiles who have been sterilized by gonorrhea prove this. In the male resection of the vasa deferentia is an operation to which no objections can possibly be urged on the grounds of danger, disfigurement, or complexity of technique. In the female, resection of the Fallopian tubes, while more dangerous than the operation of vasectomy, practically is safe in competent hands and under modern aseptic precautions. The operation of vasectomy may be performed through a scrotal incision one-fourth to one-half inch in length. It can very quickly be

performed under local anesthesia; its danger practically is nil, and there is absolutely no disfigurement.

Sterilization in both the male and female has a wide range of application in the prevention of social disease. As already indicated, individuals whose physical or moral status is such as to insure the unfitness of their prospective progeny should have the alternative of submitting to sterilization as the only condition upon which matrimony legally is permissible. Persons with a history of insanity, epileptics, dipsomaniacs, incurable syphilitics, certain persons who suffer from deformity or chronic disease, criminals, and persons with bad criminal records should not be permitted to marry upon any other conditions. Cases of childbearing among the inmates of asylums, workhouses and almshouses by no means are rare. Even the rare cases of reformed criminals should be subjected to the operation, to prevent possible transmission of their instinctive criminal tendencies to their progeny. In certain cases, *e.g.*, male syphilitics, simple resection of the duct may be followed later by anastomosis, should the patient eventually be cured of his disease.

F. W. Wines, one of our ablest writers upon the crime question, takes a highly pessimistic view of our ability to control criminal heredity. He says:

"Hereditary causes of crime are as completely beyond our control as the cosmical, but heredity is a continuing influence, with an outlook in the direction of the future as well as that of the past. It has therefore been supported by some earnest and well-meaning people that crime can be diminished by the perpetual isolation of habitual hardened offenders, or even by resort to an obvious surgical operation. This notion is founded upon the belief in a criminal anthropologic type, which is not proved. If such a type, in fact, exists, the difficulties in the way of the judicious determination of the question whether any convict who may be named does or does not constitute a member of an hereditary criminal group, would be almost, if not quite, insuperable."

Dr. Wines' position hardly is logical. He admits heredity as a cause for crime, and immediately denies that heredity can be controlled by putting habitual criminals beyond the possibility of procreation. It is obvious that, in so far as criminals are a factor in transmitted criminality, heredity would be controlled by either permanent isolation or asexualization. It is not necessary, however, to demonstrate a criminal anthropologic type; whether it exists or not, the fact remains that a certain more or less definite

proportion of the unfit is composed of criminals by instinct and by profession. These individuals are in the main degenerates, and the degeneracy that is responsible for their own criminality indubitably may be transmitted to their descendants, to say nothing of their evil example for and teaching of their children. Any measure that prevents this class of individuals from having descendants necessarily is preventive of crime.

To demand that all criminals should be cast in a definite mould, the finished product of which he who runs may read, before seeking for radical means of prevention, is begging the question. It is not necessary to determine whether "any given convict is a member of an hereditarily criminal group," in order to show that preventing his procreating will be preventive of crime. Whether the criminal himself is descended from criminal parentage or not, he is a degenerate who may transmit his degeneracy to his descendants. Had he himself never been born he scarcely would be a matter for discussion—which proves my point.

Wines apparently is jealous of the individual rights of the criminal. Criminality, however, never will be sensibly diminished until the incurable criminal is regarded as an individual who has absolutely forfeited all social rights, save the right to treatment as humane as is consistent with perpetual isolation—and until every criminal is denied the right to procreate, within the discretion of a properly constituted medical board. Any consideration that may be shown the confirmed criminal by society should be regarded as entirely gratuitous, and founded purely upon humane impulses which forbid unnecessary cruelty. So far as his social status is concerned, he simply is excrementitious matter that should be either eliminated, or placed beyond the power of contaminating the body social. Wines himself says, "A healthy society, like a healthy body, eliminates from itself the morbid and morbidic dejecta, whose retention would imperil vitality." Considering this premise, how can he concede individual rights to the incurable criminal who, in strict justice and in social defense has not even the right to live?

The rights of the posterity of the convict are best conserved by preventing his having posterity. Permitting a criminal to breed because of a tender consideration for his posterity is absurd, as a general proposition. That exceptions should be made in the case of the occasional criminal I will admit, but even here the individual equation and probability of a degenerate posterity should be taken into serious consideration, and careful discrimina-

tion made. Certain occasional criminals should be placed in the same category with habitual and typical criminals, so far as prevention of procreation is concerned. Maudlin sentimentality in behalf of a possible degenerate posterity—which probably would rule against its own birth had it any choice in the matter—should weigh but little in the balance with social welfare. This is even more pertinent as applied to mental incompetents and sufferers from nervous diseases and deformities of an hereditary character.

A tender consideration for the criminal's right to procreate is decidedly illogical in view of the fact that the more radical measures for the suppression of crime now in vogue do not show any particular sensitiveness on the part of society as to the criminal's rights. The primordial right of man is the right to live. The law does not hesitate to hang the murderer, despite the fact that, upon the average, the murderer of all criminals is the least dangerous to society. Liberty is a right of man which cannot be gainsaid, yet the law does not hesitate to imprison for life, on occasion. Life imprisonment not only takes away liberty, but practically infringes upon the right to live, for without liberty there is no life worthy of the name. In imprisonment for life or capital punishment it would be somewhat difficult to see any conservation of the rights of the criminal's posterity or of his sex rights, from the sentimentalist's standpoint.

Sterilization of criminals for the protection of the public against a degenerate posterity in no way compares in severity with capital punishment or imprisonment for life, for sterilization does not interfere with either liberty, life or sexual privileges per se. The right to procreate should not exist in the case of habitual criminals, in a large proportion of occasionals, or, indeed, in typical degenerates of any kind whatsoever, and unless perpetual imprisonment be rigidly enforced against them, they should be put beyond all possibility of procreation. Under present conditions a sentence of imprisonment for life does not insure the protection of society against the criminal so sentenced, because of the danger of escape, on the one hand, and of pardon on the other.

It is obvious that the application of sterilization to the criminal class requires some discrimination, and should be made under strict scientific supervision.

So far as the typical or habitual criminal is concerned, the method should be universally applied. In other cases, careful study and selection should be made, society in all cases receiving the benefit of the doubt. There is this to be said in favor of sterili-

zation, viz., if performed under strict scientific supervision purely as a method of preventing crime, and not for the purpose of punishment—it being directed against criminal posterity and not against the crime committed—comparatively few mistakes would be likely to be made, and those mistakes by no means so serious as many that are made by courts of law in the conviction and punishment of the innocent.

In many instances one of the conditions of the liberation of a physical or mentally degenerate criminal who is supposed to be cured of criminality should be sterilization. Whether cured of criminal habits or not, he breeds bad progeny, and, once he is in the hands of the law, every effort should be made, not only to cure the individual tendency, but to prevent the procreation of other individuals with similar tendencies.

There are certain special features of the subject of sterilization that deserve consideration:

First, as to the attitude of the criminal himself toward the innovation in his treatment: I recall with some amusement a statement made by a distinguished guest from Indiana at a Physician's Club Symposium, to the effect that the criminals themselves realize the socially beneficent features of the operation and clamor for vasectomy. An altruist, the criminal would appear in a new rôle. He has about as much sentimental interest in society as he has in his own posterity. He emulates the mule in both. Lacking in all the domestic virtues and instincts, and being assured that the operation will make his dominant pleasures safe from certain embarrassments, he is willing to be reduced to the level of the mule in reproductive capacity so long as his virility remains unimpaired. He doubtless takes pains to spread the news of his generative innocuousness as soon as he is liberated—with due appreciation of the value of judicious advertising.

Second, as to the reliability of the standard operation of vasectomy as practiced upon criminals: In the ordinary or "standard" operation of vasectomy the vas is left in such condition that it is readily susceptible to a subsequent anastomosis. The operation described in the *Journal of the American Medical Association* (Vol. XLVII, 3) hardly can fail to restore the continuity of one or both vasa deferentia. Resection of the vas in criminals, therefore, should embrace the entire accessible portion of the tube.

* * *

It is a truism that any therapeutic resource which is beneficially potent also is capable of harm. This is quite as true in social

as in medical therapeutics. I purpose here to discuss some of the possible evils of sterilization.

STERILIZATION A POSSIBLE MENACE TO THE STATE.—The laity already is becoming familiar with the technique, safety and effects upon the sexual functions of sterilization, and is aware that infertility, not impotency, results from it. The consequence is that, more often than the profession at large is aware, laymen are appealing to the surgeon for sterilization as a means of evading the responsibility of the procreation of children. That the surgeon in the future still oftener will be appealed to is inevitable. The assumption of the responsibility of the procreating and rearing of children demands a certain degree of self-abnegation and self-sacrifice which many of both sexes gladly avoid. The fact that sterilization in either sex does not impair sexual power is likely to appeal very strongly to the average man.

The desire to avoid the physiologic results of the sexual act necessarily is stronger out of wedlock than within it. Sterilization will appeal not only to the male sex but also to the female, perhaps in some instances more strongly, because of the fact that the burden of responsibility and care of bearing and rearing children falls most heavily on the female. Especially will it appeal to the married female because she herself need not submit to the knife in order to accomplish the desired result.

THE ECONOMIC PHASE OF STERILIZATION.—The foregoing considerations are inextricably commingled with economic conditions. The increased cost of living, which means increased obstacles to matrimony, bears practically on the expense of rearing a family. Economic conditions are likely to grow worse instead of better. The proportion of marriages necessarily will decrease. Sterilization obviously is an answer to some of the problems which confront society in reference to the expense incidental to rearing a family.

A very important phase of the economic problem that confronts people of marriageable age necessarily is the probability of children. Under present conditions the average wage earner is compelled to remain a celibate on account of the disproportion between wages and the amount necessary to maintain a family. It is possible that sterilization may increase the proportion of marriages among wage earners.

THE MORAL ASPECT OF STERILIZATION.—While it may be an open question whether sterilization will increase the proportion of marriages, there hardly can be any doubt as to its demoralizing

effect, according to present ethical and moral standards of sex relations. Under present conditions a rapidly increasing class of wage earners is commanded by society to remain sex neuters. Especially is this true of the female wage earner.

The sex function alone of all the functions of the body is commanded by ethical considerations and moral law to remain dormant. As a matter of fact, however, it does not and will not remain dormant.

Society has not yet arrived at the stage of development which would enable it openly to face this issue. Society merely shuts its eyes and goes on mouthing impractical and hypocritical ethical and moral inhibitions of biologic law.

If the practice of sterilization ever becomes at all general, society eventually may be compelled to admit that inhibition of sexual immorality has depended more upon the danger of paying the physiologic penalty, especially on the part of the female, than upon any moral or ethical influence per se. If we remove the danger of pregnancy we may "take off the lid."

STERILIZATION AS A SUBSTITUTE FOR THE ABORTIONIST.—However much the fact may be deplored, however strenuously we may legislate and preach against abortion, the practitioner of this illegal operation is, under present moral and economic conditions, a popular and unavoidable social institution.

The substitution of the term "curettement" for the term "criminal abortion" merely has served to conceal the fire and to make the custom more widespread among supposedly decent physicians. Sterilization may prove to be a social factor which will greatly limit the practice of abortion.

STERILIZATION AND THE CHURCH.—The Church, which always has exercised a supervision over the right of the human being to procreate or not to procreate, soon, in my opinion, will have a very important problem on its hands, and will have to join with the State in the endeavor to regulate the practice of sterilization.

Whatever religious views one may hold upon the subject, and whatever social theories one may entertain, it must be admitted that the individual right to determine whether or not he or she shall have children, and when and how many shall be procreated, is at least an open question.

The large family is an ideal proposition in the abstract, but in the concrete, in the light of present economic conditions, there are those who believe that not to be born at all is better than a

life of misery and degradation and that a few children, properly reared, should be the ideal of the family rather than a large number of children, who by no possibility can be brought up as healthy and useful citizens. That woman should be sacrificed, as she often is, to the "Rooseveltian" idea of a large family never has been quite so clear to me as it seems to be to some.

Church and State unite in condemning all methods of prevention of conception. Will not both, if consistent, be compelled to "sit up and take notice" when sterilization of "the fit" becomes popularized?

A social system that hypocritically stands aghast at and penalizes murder in utero, surely should have something to say about the legal regulation of a measure which puts the fit as well as the unfit of either sex entirely and forever out of the running in the matter of procreation. It would seem that blighting the chances of a multitude of prospective healthy babies—for all generations to come, in the particular family line involved—is a more serious social menace than the killing of a single actual fetus in utero.

RELATION OF STERILIZATION TO ILLEGITIMACY.—Should sterilization supplant the abortionist as a social institution, it will be a saving factor for certain of the unborn.

Society's attitude toward the abortionist is about as inconsistent as any social folly that could be mentioned. The woman who bears an illegitimate child becomes a social pariah. She is downtrodden by man and despised by woman. Her child is branded as a bastard before it is born, and again branded directly afterward. The State practically does nothing to save the life of the illegitimate child, once it is born, or to preserve its health and morality and develop it into a useful citizen.

If the bastard child were the arbiter of its own destiny it probably never would be born.

A demand for the abortionist is created by society itself, and then society penalizes the operation of abortion, rubbing its hands in hypocritic and savage glee whenever a poor starveling who is caught in the act is convicted and sent to the penitentiary as a sop to the Cerberus of ethics and morality. The fact that where one abortionist is punished thousands go unscathed does not weigh in the balance.

INDIVIDUAL RIGHTS VERSUS STATE RIGHTS.—I will concede, for the sake of argument, the right in general of the individual male or female to be sterilized, especially in view of the fact that

in the case of the male sterilization perhaps need be only temporary. I will concede, also, that sterilization is a valuable therapeutic resource in certain diseases, and a valuable preventive of the transmission of disease and degeneracy to the unborn. I will concede further that under proper regulation it will be of immense advantage to the state.

I nevertheless hold the opinion that the laws to protect society against the criminal and other unfit classes by sterilization soon logically must be followed by laws to protect society against sterilization, said laws being in the way of regulation of the operation of the "fit."

As to where the individual right to be sterilized ends and the state's right to prohibit sterilization begins, that is a subject which will require very careful study, wide experience, and considerable time for elucidation.

Regulation by the State of the surgeon's practice of sterilizing the fit is a corollary of the foregoing, and probably will be the most practicable way of handling the problem by the State.

The foregoing possibly will be considered by some as a prophecy by a social alarmist. I believe, however, that what I have said comprehends merely the results that logically may be expected to accrue from the inevitable familiarity of the public with sterilization and its results. Possibly it may come with better grace from myself, who always have been a strenuous advocate of sterilization as a factor in social therapeutics, than from others who have not been quite so friendly to this particular method of social self-defense.

* * *

The foregoing really was prophetic. Since it was written, I have had numerous opportunities to observe the evils of ill-advised, unregulated sterilization. Recently, I have concluded that the most potent menace of all was not mentioned by me. That sterilization ever would be suggested as a substitute for imprisonment was beyond my conception of the possible evil applications of sterilization. I desire here to protest against giving criminals the choice of sterilization as the alternative of a prison sentence, as recently was done with a male "pervert" who, it was alleged, had assaulted and infected with venereal disease a number of female children. Sterilization without castration in no way prevents a sexual criminal from either the desire or the ability to perpetrate more sexual crimes. Neither does it prevent his infecting others with venereal diseases. I will leave to legal authorities the con-

sideration of the question of what I believe to be the dangerous "precedent" recently established by a distinguished Chicago jurist. The precedent is the more dangerous because of said jurist's acknowledged honesty and his wisdom in fields other than criminal sexology. One might be in sympathy with the proposition to substitute castration for capital punishment, but it will be a sad day for society if sterilization ever is substituted for punishment with a view of protecting society.

CONNECTION BETWEEN INFANTILE ENURESIS AND SEXUAL INSUFFICIENCY IN LATER LIFE.

Dr. Arthur Cooper (*The Sexual Disabilities in Man and their Treatment*) calls attention to the connection between enuresis in childhood and impotence or other sexual disorder later in life. This has been observed in a number of cases and has been pointed out by Lallemand [and Trousseau] long ago. Dr. Cooper reports a curious instance on this point. One day he was consulted by a married man of 37 who complained of slowness and want of force in ejaculation. This he said had always been so both in nocturnal emissions and in coitus. He had no difficulty in erection or in penetration, but apparently there was no real orgasm and hardly any pleasurable feeling. In coitus the semen began to trickle away slowly before withdrawal and continued to do so for a few minutes afterwards. In childhood he had enuresis which lasted more or less till about the age of 18, when it ceased. At the age of 8 he was supposed to have retention of urine, and a country doctor taught him to pass a metal catheter, and this he continued to do from time to time up to the time he came to the writer, that is for about 30 years, altho he never drew off more than about half a wineglassful of urine and sometimes only a few drops. He had never suffered from any venereal or other genital disease or injury and his general health had always been good. There was now no difficulty about urination, and on one occasion he passed nine ounces of clear, acid, nonalbuminous urine in a full stream, and without discomfort of any kind. There was no other cause for his trouble that could be discovered except the enuresis and the long continued use of the catheter.

He was treated with nux vomica and iron, and faradism was applied to the urethra. But he attended irregularly, and the result is not known.

Abstracts and Gleanings

THE HETÆRÆ IN ANCIENT GREECE.

The hetæra must be distinguished from the common prostitute though both were under similar conditions as to police surveillance. The hetæra, too, was a slave, usually stolen as a child, or bought by an older hetæra.

The hetæra were educated in all that what the Greeks called "Music" [fine arts], in order that, besides their physical charms, they might captivate their lovers by their intellectual culture. The great nursery of the hetæra was Corinth whence they travelled over all parts of Greece, and frequently amassed great riches.

The better ones were held in high esteem, and many a hetæra, grown weary of her condition, married in order to close her life as a faithful wife; others retired into private life, and frequently became Madams who kept a considerable number of girls under the name of servants, as, *e.g.*, Nicarete of Corinth, and the famous Aspasia of Athens who flooded all Greece with them.

Those that were less esteemed put themselves under the protection of the more famous hetæra, or carried on the profession on their own account. At Athens they went to the Piræus to invite the arriving merchants, while the better ones only showed themselves there.

They often followed the armies in crowds, as, for instance, the general Chares and Pericles to Samos where they amassed so much money that they built a temple of Aphrodite at Calami.

These *filles de joie* at first existed almost exclusively for foreigners who often squandered enormous sums in their arms.

The Athenians up to the time of Themistocles did not associate with them. But the attraction proved too strong. Little by little, the younger men acquired a taste for the freer society of the cultured and luxuriously bedecked courtesans who had tact enough to subordinate the purely sensual to the intellectual in order to appeal to the esthetic sense of the Greeks.

Even elder men were seen at their feet, for the Greek women had too little aptitude to step out of the sphere of domesticity. And so it was no longer a matter of surprise when Chares took with him on his expedition a large number of hetæra. The important rôle they played in the time of Pericles is well known.—FROM DR. JULIUS ROSENBAUM: "*Geschichte der Lustseuche im Altertum.*"

A TURKISH VIEW OF OUR MORALS.

Casanova relates a discussion which he had with a venerable and pious Mohammedan and which may be of interest to modern students, especially since some of the points made are only now being considered in the West.

"Josouff asked me whether I was married and the conversation naturally turned toward problems of morals and chastity. According to him chastity could be considered a virtue only in relation to abstinence; but that far from being agreeable to God it ought to displease him since it violates the first commandment given to man.

"I should like to know," said he, "what is understood by the chastity of your Knights of Malta. They take a vow of chastity, but that seems not to mean the renunciation of women, but only of marriage. Their chastity and consequently all chastity, can therefore be broken only by marriage. But I also notice that marriage is with you a sacrament. Therefore these men promise no more than not to consummate the work of the flesh except in the one manner permitted by God; but they reserve for this, license of an illicit manner whenever and wherever it seems good to them. And this immoral and illicit license is accorded them even to the right to acknowledge a son whom they could only have begotten by committing a double crime. It seems even more revolting that they should call these fruits of vice 'natural' as though children born under the sacrament of wedlock were born contrary to nature. Finally, my dear boy, the vow of chastity is so contrary to divine morals, and to human nature, that it can be pleasing neither to God, nor society, nor to those who practise it; and being contrary to all it is necessarily a crime."

Having answered in the negative his question whether I was married, and having added that I believed I should never need to be, he interrupted saying:

"How! I must conclude either that you are not a complete male or that you desire to be damned. Else you must confess that you are a Christian only in appearance."—"I am a man perfectly equipped and I am also a Christian. I will even confess that I adore the fair sex and have no intention of giving up the sweetest of all pleasures."

"Then you will be damned according to your religion."

"Certainly not. For when we confess our sins the priest is obliged to absolve us."

"I know that, but you must admit that it is idiotic to pretend

that God would pardon a crime which you perhaps would not have committed did you not believe that by confessing to a priest, who is a man like yourself, you would be absolved. God can accept only repentance."

"There is no doubt of that and confession assumes it. Otherwise the absolution is inefficacious."

"Masturbation is also a crime with you?"

"Greater even than illicit intercourse."

"I know that and it has always surprised me: for any legislator who makes a law the enforcement of which is impossible, is a fool. A healthy man who has no woman ought absolutely to masturbate when imperious nature imposes that necessity upon him. He who abstains entirely because of fear of injury to his soul is rewarded with a mortal illness."

"With us the contrary is believed. We believe that young persons who indulge in the practise ruin their minds and shorten their lives. In many communities young persons are carefully watched in order to remove the possibility of their indulging in such abuse."

"Such watchers are ignorant blockheads and those who hire them more foolish still; for the prohibition will merely add the desire to violate a law which is at once so tyrannical and contrary to nature."

"It seems to me that the excessive indulgence ought to injure their health."

"Certainly, for all excess is injurious, pernicious; but that excess would not exist if it were not provoked and those who fight against it provoke it. Furthermore if the girls are not disturbed by such oversight, the boys ought not to be."

"That is because the girls run less risk; for they lose but little and that loss does not come from the germ of life as in the case of men."

"I know nothing about that, but our doctors maintain that pale complexions of our girls are due to abuse of this pleasure."
—*Memoires de Casanova*. Translated by E. S. S.

KISSES.

It is interesting to note the part played by the kiss in the intellectual prohibitions of the average philistine. To him the kiss is a dangerous and almost immoral proceeding; if detected it is the subject of harsh and often cruel judgment; a kiss between two persons of the opposite sex who are not closely related augurs

an improper intimacy and a loose conduct of life; unless, of course, the two concerned are openly pledged to a marriage in the near future; even then there are shakings of the head and comments of dubious nature.

To the thoroly instructed, fully developed man and woman this attitude is false and unfair in its very essence. A so-called dangerous thing is only dangerous to the ignorant. A machine that may lop off the finger of the uninstructed and the unwary will turn out beautiful work for the one who understands its working; to the fearful and the untaught everything is dangerous.

Kisses and caresses are the outward expressions of a tender and loving impulse, and in themselves can never be anything but beautiful and safe.—ALMON HENSLEY: "*Love and the Woman of To-morrow.*"

THE EMBLEMATIC SIGNIFICANCE OF THE SHOE.

The shoe is the universal symbol of possession. Note the significance of the slipper in the tale of Cinderella. Evil spirits fear leather, and on this perhaps is based the idea of the shoe repelling the evil eye and the influence of demons. The bridegroom in the Highlands leaves his left shoe, without buckle or latchet, outside the door on the wedding night. To put your left shoe on before your right is unlucky. Old shoes thrown after a wedding couple are to scare away demons, and gypsies put boots or shoes in the tent of a newly married couple. In India a shoe turned upside down on the top of the house is a charm. The same law applies to a tanner, and a tanner's well is powerful against witchcraft. Skins used as seats express the same idea.

Shoes at one time were given as wedding presents. So late as the year 1291 a law in Hamburg ordered that the bridegroom was to present his bride with a pair of shoes. In Greece the best man puts a new pair of shoes on the bride on the wedding morning. In Bulgaria the money the bridegroom gives to the bride's family is called "shoe money." Shoes in some countries are signs of fruitfulness, for instance, among the Eskimo tribes and in China; while by some the throwing of old shoes is thought to have been a symbolic act of the bride's father, showing that he gave up all authority over her. Nowadays the shoe is looked upon chiefly as a sign of good luck.—ETHEL L. URLIN.

AMUSEMENT AND OCCUPATIONS FOR THE INSANE
IN ANCIENT EGYPT.

Some modern writers seem to consider that all attempts to employ, occupy and amuse the insane are confined to the most recent times. Dr. Robert Howland Chase calls attention to the description given one hundred years ago by Dr. Pinel of the wise regulations of this nature in ancient Egypt, before the Christian Era: . . . "At both extremities of ancient Egypt, a country which was at that time exceedingly populous and flourishing, were temples dedicated to Saturn, whither melancholics resorted in quest of relief. . . . Games and recreations of all kinds were instituted in these temples. Voluptuous paintings and images were everywhere exposed to view. The most enchanting songs, and sounds the most melodious "took prisoner the captive sense." Flower gardens and groves, disposed with taste and art, invited them to refreshing and salubrious exercise. Gaily decorated boats sometimes transported them to breathe, amidst rural concerts, the purer breezes of the Nile. Sometimes they were conveyed to its verdant isles, where, under the symbols of some guardian deity, new and ingeniously contrived entertainments were prepared for their reception. Every moment was devoted to some pleasurable occupation. . . . An appropriate and scrupulously observed regimen; repeated excursions to the holy places; fêtes at different stages to excite and keep up their interest on the road, with every other advantage of a similar nature that the experienced priesthood could invent or command, were in no small degree calculated to suspend the influence of pain, to calm the inquietudes of a morbid mind, and to operate salutary changes in the various functions of the system."

CROWDS ALWAYS DEEPLY RELIGIOUS.

It is a very useless commonplace to assert that a religion is necessary for the masses, because all political, divine and social creeds only take root among them on the condition of always assuming the religious shape—a shape which obviates the danger of discussion. Were it possible to induce the masses to adopt atheism, this belief would exhibit all the intolerant ardor of religious sentiment, and in its exterior forms would soon become a cult. The evolution of the small positivist sect furnishes us a curious proof in point. What happened to the Nihilist whose story is related by that profound thinker Dostoyevsky has quickly happened to the Positivists. Illumined one day by the light of reason he broke the images of divinities and saints that adorned the altar of a chapel;

extinguished the candles, and, without losing a moment, replaced the destroyed objects by the works of atheistic philosophers, such as Büchner and Moleschott, after which he piously relighted the candles. The object of his religious beliefs had been transformed, but can it be truthfully said that his religious sentiments had changed?—GUSTAVE LE BON: *"The Crowd."*

NOTES ON JEALOUSY.

Jealousy has its roots in the consciousness of possession, and is only aroused by fear of loss.

.... And last and hardest to eradicate is that monopoly of sexual possession which says "this woman and her children are mine: I have tabooed her for life." Mankind has still to outlive this brute instinct in its upward way to civilization.

.... The first stage of the family was patriarchal. All the evidence we possess tends to show that tracing descent through the mother was not the primitive custom. It is certain that marriage in some form has always existed, and that sexual relationships have never been unregulated. We must renounce any theory of primitive promiscuity. Such freedom in love and in marriage as we do find in barbarous societies is so strong a proof of friendly feeling and security that it is certain it could not have existed in the first stage of the jealous patriarchate.

.... Recognizing sexual jealousy as the moving force in brute man, I have accepted that the primeval family was of the patriarchal type.

The foundation of the Patriarchal theory is the jealous sexual nature of the male. This is important; this is profoundly significant. The strongest argument against promiscuity is to be gained from what we know of this factor of Jealousy in the sexual relationship.

"The season of love is the season of battle," says Darwin. Such was the law passed on to man from millions of his ancestral lovers. The action of this law may be observed at its fiercest intensity among man's pre-human ancestors. Courtship without combat is rare among all male quadrupeds, and special offensive and defensive weapons for use in these love fights are found; for this is the sex-tragedy of the natural world, the love-tale red-written in blood.

This factor of sexual jealousy—the conflict of the male for

possession of the female—has not been held in sufficient account by those who regard promiscuity as being the earliest stage in the sexual relationships. That jealousy is still a powerful agent even in the most civilized races is a fact on which it is unnecessary to dwell. This being so, and since the action of jealousy is so strong in the animal kingdom, it cannot be supposed to have been dormant among primitive men. Rather, in the infancy of his history this passion must have acted with very great intensity. Thus it becomes impossible to accept any theory of community of women in the earliest stage of the family. For inevitably such peaceful associations would be broken up by jealous battles among the males, in which the strongest member would kill or drive away his rivals.—GALLICHAH, *The Age of Mother-Power*.

CEREMONIAL DEFLORATION.

Glancing out of my car window one day I saw on the station platform a number of persons whose attention was arrested by some occurrence out of my sight, towards the rear of the train. It was an occurrence that aroused in all the lookers-on the same emotion and it expressed itself in much the same way on the faces of all, men and women, young and old, the loafers and the haste-bound, the old lady fussing along with more bundles than she could carry, and the lad lounging against the station wall, his cigarette forgotten. One and all, with eyes lit up, mouths in an unset, self-oblivious smile, alike relaxed and eager, their whole beings as self-forgetful as children at a circus and as self-expressive.

What was happening? There was no need to ask the grinning negro porter standing so entranced near my open window. Only one incident would make everybody look like that—the incident of a bridal couple, a manifest bridal couple, tagged with an old slipper, wearing conspicuously new clothes, hunted by rice throwers. For a moment everyone in that station was a wedding guest, and getting as much enjoyment out of that mating as conditions permitted.

In some parts of the world the enjoyment of a wedding is less circumscribed. Although the bride herself seldom furnishes the enjoyment directly—*jus primæ noctis* is an infrequent privilege of wedding guests—the wedding music or singing is more exciting, the ceremonial figures or masks in the bridal procession more expressive. And then the bridal couple are themselves the objects of a closer and more untiring attention, and for a longer time, even for a week or more. The couple are zealously prepared

—bathed, perfumed, adorned. They are mocked, badgered, wailed over. They are serenaded, feasted, and finally with much circumstance put to bed. Even there they may be watched.

A wedding is indeed a "social" occasion, a time too when sex impulses go comparatively unchecked. The more restricted they are at other times, the greater the emancipation at a wedding, the licensed period for outburst. The old are especially fond of weddings, we may note, and so is the more self-inhibiting sex.

But weddings are not always available circumstances, real weddings. What then should a group of "merrymakers" do but "get up" a mock wedding? I once looked on at a mock marriage which was celebrated in the saloon of an ocean steamer.* The bride was a man, a large muscular hirsute sample of virility, his chest well exposed in his white *décolleté*. During part of the ceremony he smoked a cigar. The clergyman was assisted by a physician who interrupted the ritual to make an examination of bride and groom, whispering the results in the ear of each. Behind the bride's lamenting mother marched a waiter, bearing a trayful of beer and wine bottles. The speeches were a mixture of dull American coarseness spiced with suggestions of Viennese perversion—the ship's doctor, an Austrian, played the part of the eugenic doctor.

Revealing as was the performance, I was less interested in it than in its audience. Nobody appeared to think of the display as obscene or even incongruous. The older ladies went on with their knitting, their pleased smiles in accord with the giggles of the girls. The older men stopped their reading or card playing or talking to move up nearer. None in that company of over two hundred looked disgusted or perturbed; they were as amused and gratified as those other passengers in the railway station. To none in either place did it occur that sometime valued feelings—respect for the intimacies of sex, solicitude for its privacy—were being violated. Nor did any one recognize in himself that taste for exhibitionism which not uncommonly characterizes an immature or impoverished sex life.

ELSIE CLEWS PARSONS (*Psychoanalytic Review*).

* A very common occurrence on transatlantic steamers in our ante-bellum days. Mrs. Parsons describes the event faithfully. Ed.